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The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashiruddin Mahmud Ahmad, under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them.

INDIA

Qadian, E. Punjab

PAKISTAN (Center)

Rabwah, Punjab

U.S.A.

1. The American Fazl Mosque
2141 Leroy Place, N.W.
Washington 8, D.C.
2. 2522 Webster Avenue,
Pittsburgh 19, Pa.
3. 4448 S. Wabash Ave.
Chicago 15, Ill.
4. 265 W. 30th Street
New York 1, N.Y.
5. 927 N. Fairfax Avenue
Los Angeles 46, Calif.

ENGLAND

The London Mosque,
63 Melrose Road,
London S. W. 18

BRITISH WEST INDIES

72 Second St.
San Juan, Trinidad

SPAIN

K. I. Zafar
Lista 58, Madrid

SWITZERLAND

Beckhammer 35, Zurich 57

GERMANY

Oderfelder Strasse 18
Hamburg 20

NETHERLANDS

Oostduinlaan 79, Hague

NIGERIA

P. O. Box 418, Lagos

GOLD COAST

P. O. Box 39, Salt Pond

SIERRA LEONE

1. P. O. Box 353, Freetown
2. P. O. Box 11, Bo.

LIBERIA

M. I. Soofi
Box 167, Monrovia

KENYA COLONY

P. O. Box 554, Nairobi

ISRAEL

Mount Carmel, Haifa

LEBANON

Sh. N. A. Munir
Rue Awzai, Beirut

SYRIA

Zaviatul Husni,
Shaghour, Damascus

MAURITIUS

Ahmadiyya Mission, Rose Hill

INDONESIA

1. Petodjok Udik VII/10, Djakarta
2. Nagarawanji 57, Tasikmalaja
3. Bubutan Gang 1, No. 2, Surabaya

BURMA

143—31 Street, Rangoon

CEYLON

99 Driesburgs Ave., Colombo

BORNEO

Box 30, Jesselton

MALAY

111 Onan Rd., Singapore



A Passage from the Holy Quran

(Abraham said:) "I have turned my face toward Him Who created the heavens and earth, being ever inclined *to God*, and I am not of those who associate gods *with God*."

And his people argued with him. He said: 'Do you argue with me concerning Allah when he has guided me aright? And I fear not that which you associate with Him, unless my Lord will something. My Lord comprehends all things in His knowledge. Will you not then be admonished?

'And why should I fear that which you associate *with God*, when you fear not to associate with Allah that for which He has sent down to you no authority?' Which, then, of the two parties has greater right to security, if indeed you know?

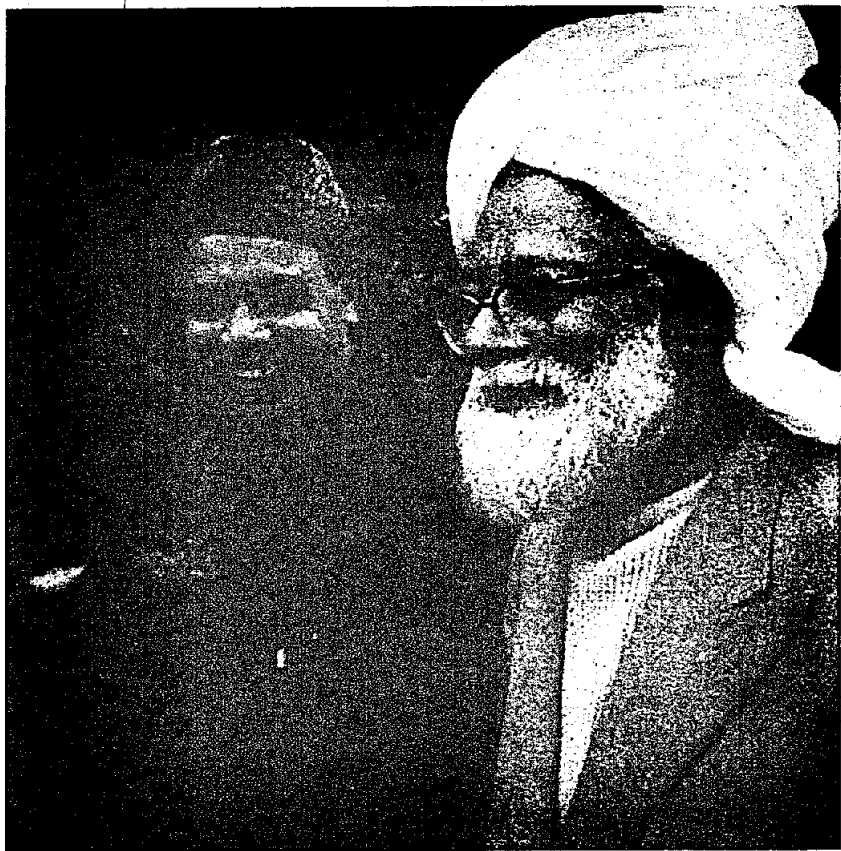
Those who believe and mix not up their belief with injustice—it is they who shall have peace, and who are rightly guided.

Al-An'am:80-84.

* * * *

A Saying of the Holy Prophet

Kindness is a mark of faith, and whoever does not have kindness does not have faith.



A recent photo of Hazrat Mirza Bashiruddin Mahmud Ahmad, Head of the Ahmadiyya Movement in Islam, (right) under whose inspired leadership scores of missions have been established in many parts of the world to bring a true understanding of Islam. On the left, is Khalil Ahmad Nasir, editor of THE MUSLIM SUNRISE, one of his humble followers.

Editorial:

THE PROBLEMS OF PEACE AND THE UNITED NATIONS

The present phase of the problem is set in the Western scene but strictly in the context of a civilization which, though it took its birth in the West and is commonly called Western, has become universal in its effects and outlook. Apparently more and more, and severer and severer, wars have been fought during the last 500 years. About 30 major wars (including the Korean War of 1950) have been listed up for this period. These have tended to crowd around Western Europe. Two world wars, the worst so far, began in this part of the world, and now a third world war is very much in the minds of men. Its expectancy is so great that nobody can avoid thinking of it except with special effort.

At the same time thoughts of peace and about peace have been growing in clarity and incisiveness. Most of them—during the last five or six hundred years—have arisen from Western Europe. And, no wonder, war, over the centuries, has grown as a European institution. It had to have notice on behalf of peace also from people in Europe.

Pierre Dubois, French lawyer, produced in 1306 a plan for the control of war in Europe. His worry was the recovery of the Holy Land which could not be had without peace between sovereigns in Europe. Dante, the poet, adumbrated in 1310 the idea of one King for all Europe. Emeric Cruce, a Parisian, made out in 1623 a plan of almost universal scope. He called it *The New Cyneas*. Credit is due to him for conceiving a plan large enough to include India and China.

Rousseau in 1761, Bentham in 1790, Kant in 1795 produced their peace plans. They were all European in scope but they were conceived in wisdom. They sought the control of war through collaboration for common interests.

Kant, interestingly enough, included in his plan a prohibition of borrowing for war. How the prohibition was to be made effective, he did not say. But he spotted a connection between war and borrowing. Evidently he was thinking of long-term borrowing on interest.

Growing thought on war and peace and the harrowing experience of two world wars in a single generation have yielded some peace institutions. These institutions have their strong points as well as weak. They may seem now to fail, now to succeed. But the broad truth they teach cannot be missed. It is that mankind are certainly capable of translating their thoughts of peace into stable and serviceable world institutions. Complete success may yet be far off. But the fact that it is possible to succeed cannot be doubted. The International Court of Justice may have served and yet not served the cause for which it exists. The League of Nations may have disappeared through moral insanity. The United Nations may seem to be not as it should be. But between them they teach that man is not completely wanting in intellect or spiritual strength. He is not going to be the unwept and unsung victim of physical forces which his own curiosity has let loose around him.

It is as well to admit that, at least in one respect but only in one, the United Nations, man's best achievement for the cause of peace to date, has become weaker than its prototype, the League of Nations, now dead and gone. The League of Nations when it functioned was a Society of Nations, a democratic institution in which individual rational groups each had a voice, if not an equal voice. The United Nations began as a Community of Nations, its membership being much larger than that of the League. But it has deteriorated into two blocs of powers arraigned against one another. This difference between the United Nations and the League is of great importance. For the first time the whole world has become divided into two camps

through fear, suspicion, competitiveness and the worst thoughts and plans of violence. There are nearly no neutrals. It is this bisection of the world which lends the present situation its peculiar gravity and urgency. But let us count the assets of peace. Besides the international institutions—filling more and more the consciousness of men and women all over the world—we have a great deal of thinking and planning going on outside these institutions. This thinking and planning is of various hues and motifs. It has its own special importance. Everywhere men and women—for good reasons or bad—turn more to exponents and guides of their own choice than to agencies which have acquired official or institutionalised status.

Among such exponents of peace are individuals and groups which may be described as radical haters of war. For them war is always wrong, on all occasions, for all causes.

Among them also is an exponent of outstanding intellectual calibre and personal unselfishness, one who has been thinking and writing about peace now for thirty or forty years. He is Bertrand Russell.

Also among them are earnest groups with one religious affiliation or another. These groups have faith and hope and trust in divine guidance and divine grace. But their strength does not lie only in their good intentions. They also have some plans. One of the most notable of these is Islam. Other religious groups, Buddhists, Hindus, Christians, Jews also have plans and peace ideas. There are also non-religious ideological groups interested in the problem of peace. These assets of peace are not organized. Often they seem to be in mutual conflict. But everywhere men can be found who are interested in one peace philosophy or another, in one peace plan or another. Pooled, their ideas and emotions can provide a great force for peace.

If we may, in perspective, try to say briefly what has been achieved by the entire movement of peace, we may say:

1. The need of peace, indeed the urgency of peace, has been brought fully to the fore.

2. The possibility of co-ordinated international action at least for limited purposes has been demonstrated.

3. Men and women everywhere have been stimulated to think of peace and of all the possible means of achieving peace.

4. Men and women everywhere have been forced to examine the ancient sources of moral and spiritual wisdom—the Holy Books and so on—on which they have traditionally relied, to find what they have to teach on war and peace.

5. The more patent international institutions have demonstrated that peace is capable of advancing through small increments, through minimal steps. A commitment made in one set of circumstances can have force in another. Those committed may like it or not, but they cannot escape the commitment easily, once it is made. Agreements reached by conflicting groups in one part of the world or in one context have relevance in other parts of the world and in other contexts. Internationality continues to grow, however slowly or silently, by some inner necessity or logic.

One can count other achievements. But let us take account of the other side of the picture, of things which the peace movement has missed, but which it may yet find, given the necessary goodwill and the effort.

1. It does not seem to be realized sufficiently that the fundamental condition of peace is a will or desire for peace. All peace philosophies and peace plans, in different degrees, seem to miss this point. Most of all, the point is missed by social sciences and among them, perhaps most of all, by psychology. Psychologists who write on peace seem to know a great deal about the sources of aggression, a great deal about the hostile stereotypes current in each national group, about other national groups, in each race, about other races, in each religion, about other religions and so on. They know a great deal about the statistics of war and the connection which the statistics of war may reveal with possible causes of wars. They also know a great deal about how to reach and change

the minds of men. They have worked assiduously at beautiful UNESCO thought: 'As wars begin in the minds of men, it is in the minds of men that the defences of peace must be built.' Psychologists, given the time, will gather a great deal more knowledge. But this knowledge will have instrumental value only, the value of a tool. 'Will the tool ever be used'—is a question the psychologist has no means of answering. The use of a psychological or any other tool with which peace can be achieved depends on other men, men who wield great power in the groups they lead and who, to use Bertrand Russell's phrase, are generally financial in their thinking and their outlook.

2. Not only social scientists, but also peace philosophers like Russell seem to forget where the initial will to peace is to come from. They seem to forget that peace plans are nothing without a will to peace, and this *will to peace* is not such an easy thing to have, though nobody need think it is a very difficult thing either.

3. The European plans of peace—subject to possible exceptions—have been narrowly conceived. They have been conceived in European terms. They are centred on the anxiety to save a current civilization. But to conceive peace in universal human terms is a very different matter. The religious plans of peace apparently think in universal human terms but few of them speak with any experience or conviction derived from some experience of group conflicts.

4. Regard for theoretical justice, for justice *qua* justice is not strong enough. The Charter of the United Nations provides for *peace through justice* or peace built on justice as much as on other things. But in practice the method used is one of adjustment. Exponents of the United Nations often admit that they have no other method. It is adjustment or the *fait accompli*. Both work to the detriment of the weak. The great powers which constitute the top of the hierarchy of the United Nations do not seem interested in questions of theoretical justice. They are not interested in conflicts between small nations unless the conflicts acquire a nuisance value for them, or unless the conflicts can be dealt with without embarrassment to themselves or their friends.

5. Though it is understood (implicitly at least) that national and indeed all human groups which come to have some stability of

status, alone or *vis-a-vis* other groups, are subject to almost all the moral categories to which individuals are subject, exactly how and in what sense this may be so, is not clear. Bertrand Russell has had great difficulty recently having to make a case for the importance of peace after he had dismissed ethics from the ambit of philosophy. He yet considers peace valuable and worthwhile. He also considers group morals important in some sense. The question is: 'In what sense?' Faith or trust in group ethics will not come without making the subject sufficiently explicit. It may not be so easy. If a group is to be subject to ethical judgement or ethical categories, it must be credited with some sort of personality. Yet if we agree to do so, what is to happen to individuals in the group? They have their individual personalities. In some sense both individuals and groups may be said to have ethical personality. Few have taken the trouble to make this clear.

6. Peace plans, whether UN or those sponsored by philosophers or ideological groups necessarily assume some general theory of man and the world into which they are fitted. This theory is sometimes made explicit, especially when the plans are due to the voluntary zeal of some individuals or groups but never sufficiently. This makes comparison between plan and plan difficult, and puts the leading official plan of the world—which is also the plan with the largest immediate, practical promise—at a great disadvantage. Of all plans, the UN plan tends to be expounded without its theoretical background. The result is that many parties or groups accept the plan with mental reservations, so that while the reservations last, peace interests remain in jeopardy. The raising of theoretical issues in or out of UN may create confusion. But the issues are important. Their resolution is of ultimate benefit to peace.

Excerpts from an address delivered by Professor Muhammad Aslam, General President of the Third Pakistan Philosophical Congress, held in April 1956, in Peshawar, West Pakistan.

Editorial Notes

Northern Churches and Racism

America has made an immense progress in solving the segregation problem in the last decade. In the northern states, people of all complexions can now make free use of virtually all public institutions. It is no problem now for the people of different races to go to the same schools, theatres, restaurants, beaches or parks. The south is also making notable progress even if it seems to be rather slow. Many schools in the deep south have been integrated as a result of the Supreme Court ruling.

There are some areas, however, in which progress toward integration is still hopelessly slow even in the northern states. Most notable among these are the churches. What the churches may do or not do toward the solution of the race problem may be of great consequences. Yet we are shocked to learn that, according to the information made available by Mr. Frank Loescher in the *Christian Century* (February 8, 1956), "There is more segregation in the church than in any other major institution in the United States." A recent survey shows that out of 13,597 United Lutheran, Congregational Christian and Presbyterian churches only 1331 predominantly white churches reported some nonwhite persons as members or attenders. This means that the number of churches willing to have some nonwhite members is less than even 10 per cent. More than 90 per cent Negro Protestants are in separate bodies. This situation is more alarming than it looks on the surface because of the fact that almost all of the Negroes are Protestants.

One can only hope and pray that the church leaders will recognize their obligations to humanity and face the issues directly to remedy this situation. To adhere to the high ideals of universal brotherhood

without practicing it can only mean mockery and hypocrisy to humanity and ourselves.

The Significance of the Cross

No other doctrine is so deeply interwoven in the Christian faith than the belief in some kind of significance of the cross. Some way or the other the cross is involved in that salvation. For some Christians the significance of the cross lies in an action of God which literally made all the difference in the world. For others its meaning is limited to its exemplary demonstration of a great sacrifice.

But the tragedy of the whole story of the cross lies in the fact that it is so vaguely and conflictingly described in the Bible. One is baffled by the paradox of this situation where the salvation of whole humanity is tied up with an incident of which so little is known. As the *Christian Century* (March 21, 1956) explains, "the church has never been able to agree on what actually happened at the cross." "The crucial mechanics of salvation is and always has been a mystery", says this magazine. It says, "The fathers and scholars have always chosen sides on the question—sometimes nearly as many sides as scholars. If the singularly unreticent St. Paul had been perfectly sure about how things went at the cross you may be perfectly sure he would have said so, straight and clear. In stead, we have from him three not entirely complementary analogies."

Surely, the human mind seeks some more solid grounds for its faith than those of a story shrouded in a mystery such as that of the cross.

He is not a perfect performer of propinquity who does good to his relatives as they do to him; but he is perfect who does good to them when they do it not to him.

The Holy Prophet

THE FRONTIERS OF KNOWLEDGE and HUMANITY'S HOPES FOR THE FUTURE

by

Sir Muhammad Zaffrullah Khan,
Judge, International Court of Justice

The very rapid advance of science and technology during and since the Second World War has ushered in a new era. Mankind stands today at the threshold of a new epoch. The forces now at man's command which are being daily augmented hold out the prospect of a vast advance in human welfare and prosperity. They also fill men's minds with fear and dread. The use of weapons which these forces have made possible could destroy culture and civilization and even wipe out human life. The tension between the great powers is a constant reminder of that dread possibility.

Statesmen and men of science are anxiously studying methods for the safeguarding of peace and security against the threat held out by the use of these weapons and of others of even greater power that may be invented. Let us hope and pray that these efforts may result in agreements being reached and preventives becoming available which may prove adequate. It must be confessed, however, that so far there appears little prospect of the emergence and acceptance of a completely effective security plan.

The efforts that are being pursued in the political and scientific field ignore one fundamental factor. Man is apt to imagine that all

progress and achievement is the result of his own effort and of the application of his own mind. This is a gross misconception. Such misconceptions have in the past urged powerful nations on to their ruin. We should, therefore, earnestly seek to avoid the same fate befalling us in consequence of a similar error.

The truth is that God is the source of all knowledge and all power. His knowledge is All embracing: His power extends over everything. "Man comprehends not anything of His knowledge save such as He wills: His authority extends over the heavens and the earth"; that is to say over the material as well as the spiritual (II-256). "With God are unlimited treasures of all things; He reveals and bestows them as He determines". (XV-22)

When man acquires a fragment of this knowledge he often thinks that he comprehends all that can be known on the subject. Yet how often has not this error been exposed in the past and how often has not the realization come that the sum total of human knowledge is but a drop out of the limitless ocean of divine knowledge. That is why we have been taught constantly to pray for increase of knowledge. (XX-115)

But the question remains, whatever the ultimate source of knowledge may be, how is man to safeguard himself against its misuse and abuse? The release of atomic energy through fission or fusion may be, no doubt is, a divine bounty. How can man ensure that it shall be devoted to his service and shall not be employed for his destruction? If we truly believe that all knowledge is from God, as undoubtedly it is, then we must also believe that whenever any advance in or increase of knowledge becomes, through its misuse or abuse, a threat to human progress or security, God will also reveal the means to safeguard His creatures against such misuse or abuse. No doubt He chastens and chastises but He has proclaimed that His mercy embraces all things. (VII-157)

Thus the real remedy for the grave ills and calamities that threaten is to put ourselves in accord with the True Source of all

knowledge and all beneficence and earnestly and persistently to seek and to solicit His guidance, so that we may be enabled to carry through that moral and spiritual revolution inside ourselves that He desires of us in this age which would qualify us to devote the ever increasing knowledge revealed to us by God and the daily augmenting forces placed by Him at our disposal to the beneficent service of man, and that we may be granted knowledge effective to safeguard humanity against any attempted misuse or abuse of these forces.

We all accept the truth that God hears and answers the earnest prayers and supplications of His servants. "Your Lord has said, 'Call upon Me and I will answer you. Surely those who disdain to do Me service shall enter the Fire, utterly abject'. ' (XL-61). Are we not confronted today with that dread prospect? No far-fetched interpretation is here needed.

God alone has the power to hear the cry of distressed humanity and to remove the evil that may afflict it. "Who but He answers the afflicted one when he calls unto Him and removes the evil and appoints you to be successors in the earth?" (XXVII-63).

Humanity is today afflicted with dire distress and desires the removal or suppression of this evil so that men may enjoy in peace and security the abundant bounties which are now within their reach and thus become the true inheritors of the earth and of its plenty. Let them then turn to Him who alone has the power to bestow all this upon them and let them beseech Him earnestly to open the doors of His grace and mercy unto them.

Most appropriate to man's present plight is the prayer taught by the Holy Prophet of Islam "Oh Lord, I commit my soul into Thy care and submit my will, my designs, and my efforts to Thy will and commit my affairs into Thy hands and place my end with Thee, in trust that Thou will secure me against Thy chastisement and will admit me to Thy Grace and Mercy. Oh Lord there is no salvation save Thy salvation, and there is no security save Thy security".

The overwhelming destructive capacity of increasingly powerful weapons has brought man face to face with the realization that there

is indeed no security save the security provided by God and there is no shelter save the shelter afforded by God.

We recognize and believe that God is Almighty and has power over all things. What is needed is that all of us, His creatures in all lands, men and women, children, adults and those of advanced age should turn to Him in humility and sincerity and in full faith and trust and should continuously beseech Him for guidance. His guidance may be vouchsafed in diverse ways. He may reveal to us knowledge whereby we could either restrain the misuse and abuse of atomic forces or could safeguard ourselves against misuse or abuse, or He may so incline the hearts and minds of those who have control of these weapons as to make them resolved that atomic power shall be employed solely for the beneficent service of man and shall never be employed towards his injury or destruction; or, again, He has it in His power to remove from the seats of power and positions of authority those who may be determined or inclined to use these forces towards the injury or destruction of man and to substitute in their places people who are true well wishers of humanity so that the daily expanding horizons of knowledge and science should cease to cause dread and fear and should become assurances and guarantees of increasing prosperity and unmeasured beneficence. "Oh Lord, Master of the kingdom, Thou givest the kingdom to whom Thou wilt and seizest the kingdom from whom Thou wilt, Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt; in Thy hand is all good; Thou art powerful over everything. Thou makest darkness to pass into light and Thou makest light to pass into darkness, Thou bringest forth the living from the dead and Thou bringest forth the dead from the living, and Thou providest whomsoever Thou wilt without measure". (III-27, 28).

Let us then all utterly abjure the false gods whom we may have set up in our temples or in our hearts and submit ourselves wholly in utter sincerity and trust to the One True God and humbly seek His guidance and beseech Him to grant us His security.

"And our last cry is: all perfect worthiness of praise belongs to God the Lord of all the universes".

OUR DAILY BREAD

by

S. Nasir Ahmad, Missionary of Islam,
Zurich, Switzerland

The Californian Institute of Technology has recently published a report on the food situation of the world. The report refutes the view that the world shall soon have to face the acute problem of feeding its millions. The report says that the earth and the universe contain quantities of provisions and hidden treasures enough to satisfy the needs of mankind for a long, long time. There are very many resources of food and energy which are still underdeveloped or not yet tapped. Even if the world population should increase at a high rate the provisions of the earth would not run out unless, of course, the world itself does not properly explore or utilize them.

The Food and Agricultural Organisation (FAO) of the United Nations reported in 1954 that the food production was going up at a higher rate than the increase in population. In 1953 the world population rose $1\frac{1}{2}$ per cent, whereas the food production rose by 3 per cent.

We are reminded of some passages in the Holy Quran where it is stated that God has created enough food for the world, not only for all mankind but for every kind of life. Be it in or upon the earth, in the air or in the water, provision has been made for all. The day shall never come when men—or other living things, for that matter—should starve through lack of food. No increase in the number of human souls could change this situation which the Provident God has created.

It is man who, due to his own folly, creates situations of famine and starvation in that he goes about extravagantly with the gifts of nature or fails to explore the natural resources out of indolence. We read in the Holy Quran:

Surely, thy Lord enlarges His Provision from whom He pleases, and straitens it for whom He pleases. Verily, He knows and sees His servants fully well. Kill not your children for fear of poverty. It is We Who provides for them and for you. (17:31, 32)

And if Allah should enlarge the provision for His servants, they would rebel in the earth; but He sends down according to a proper measure as He pleases. Indeed, He is All-Aware and All-Seeing with regard to His servants. (42: 27-28)

Man is often confused even by the job of food distribution. We know that the producers burnt their coffee and ploughed their corn back into the earth in order not to have to sell them at a loss. Today the food articles are not destroyed like that, but they are all the same hoarded with the result that the North American countries do not know what to do with their mountains of butter and wheat. Should they sell them cheap, that would, so they suggest, lead to the bankruptcy of farmers in other countries, but if they were to give away their surplus produce it would ruin the foreign exchange system of the civilized world.

We are sure that all men in the world—the civilized and the uncivilized, the advanced and the backward—could solve their food problems if the world were to stop with its monstrous outlay for re-armament. The huge burden which almost every country is forced to carry today is at the expense of the standard of living of the individual. It has been calculated that only a hundredth part of the expenses for arms should suffice to raise the food production to the extent that would guarantee three square meals for every one in the world.

ISLAM AND THE WEST

We in the West must not forget that from the East emerged the three great world religions which are the heritage of modern civilization. We should therefore seek a deeper or more sustained insight into the ideas which have made Eastern thought so fundamental in the Western world. And we must seek to understand more fully the ideas and concepts of the great religions which have filled with faith so many hundreds of millions in Asia.

The West never originated much in religious thought, but adopted and adapted certain beliefs of Asian origin to suit its own temper. In other words, the Orient gave religious inspiration to the Occident, which the latter then transformed into a code of conduct. For the Orient is, in a general way, more interested in the interpretation of life and in the final truth of things which must satisfy the soul of man, and thus often portrays the material world as something of an illusion, while the West is more interested in the ethical quality of religion and its practical application, probably because of the more empirical turn of their minds.

No one can deny that the West owes much to Islam, if for no other reason because during the Dark Ages the light of learning was kept burning by Arab philosophers and scientists. On the other hand, Islam was much influenced by both Christianity and Judaism. Peoples of all these faiths have a traditional sense of justice and the feeling of a kind of human equality. Islam is essentially a democratic religion and therefore shares certain ideals and many admirable ethical and moral precepts with the West.

The eminently positive character of Muhammad's doctrine and of his work combined with the discipline of an organized religion, are probably chiefly responsible for the fact that no other faith ever spread so fast in the history of man. It also spread rapidly because of its philosophy of life and the dynamic nature of its creed. But it is not only

a creed; it is also a social and political body. It is largely a lay religion, free from the restrictive influences of a clerical hierarchy.

As we all know, the Quran stresses the unity, spirituality, and greatness of God, and the principle that the fundamental bond of unity between men is the community of faith. The system is without social or racial bias, for it imposes universal personal responsibility, without distinction between rulers and the governed, men and women, rich and poor, and gives every man wide scope in shaping his destiny.

The teachings and practices of Muhammad have resulted in creating a single, closely knit culture in which religion and philosophy and politics seem almost inextricably blended. Being, as I have just said, inherently a political as well as a religious system, it transcends racial and national barriers and unites a large variety of people through a sense of a spiritual solidarity and kinship.

Although there is, of course, much diversity beneath a surface of uniformity, the doctrine of submission to the divine will has given it great vitality by moulding different elements into a homogeneous whole which has produced calmness and seriousness of spirit and a dignified acceptance of the inevitable. It urges the performance of many fine deeds of kindness, of which alms-giving is considered one of the greatest.

Now the appearance in the East of modern Western thought and manners and methods a couple of hundred years ago has, in the course of time, had a profoundly unsettling and almost chaotic influence upon all Asian countries. We are largely responsible for a good deal of the political unrest and economic disintegration by forcing Asia away from its original and traditional patterns of society. The revolutionary technical inventions of the West have shaken the East out of its philosophical calm and caused it to enter upon a period of cultural and moral disorientation. Many social traditions have gone by the board and the authority of religion itself has been assailed.

In the Middle East many aspects of the old have been changed socially and religiously, and some of the changes have affected the very

foundations of Islam. We consequently find ourselves in a transition period which contains within itself both the remnants of the old and the beginnings of the new. This was bound to cause confusion in the minds of the people and to lead to the undermining and even the collapse of much of the old.

But we should all recognize that there is little use in going through the motions of modernization and reforms if the spirit and feeling are lacking. The rejuvenation of any old civilization requires a fresh outlook upon life and society so that thoughts can be given a new direction. In other words, after uprooting the young intelligentsia from their traditions we must endeavor to help them combine the past with the present and to remould it in a creative way.

Unfortunately so far a new order of things has been established without much regard for the past. This has created many intimate problems of mental and moral adjustment which must be taken care of if we are to prevent disintegration in the lives of individuals and of whole groups.

The secularism which was imported from the West has undoubtedly left a kind of spiritual void. We have discovered that the triumphs of man over nature cannot alone give complete satisfaction. There must also be a consciousness of a purpose beyond mere progress and beyond the exercise of material power. As you know, for example, Western civilization (and especially in the United States) is partly based on the worship of speed, but it is absurd to think that mere motion without suitable motives will really get you anywhere.

You cannot suddenly cut off the accumulated heritage of thousands of years without putting something in its place. Historical standards are among the most difficult to supplant—nor is it necessary or desirable that they should be completely discarded. It should be possible to blend modern methods with a continuity of national traits.

I am glad to be able to say that I have found there are definite and healthy signs both in the East and in the West of an awakened

public interest in the need to recover some of the moral and spiritual values which have been lost. The restless soul of Asia is beginning to realize that it cannot live in a spiritual vacuum and is yearning to create once more its own ideals.

People all over the world are eagerly seeking spiritual growth which they feel cannot be entirely separate and distinct from active life. In fact, religious expression must in a sense coincide with national ideas, for—as the old proverb says—^{the} “a man without religion is like a horse without a bridle.”

In the course of my travels throughout Asia over a period of many years it has often occurred to me that the followers of Islam may have a very special mission there. I believe many of them are aware that Islam has not lost either its significance or its vitality.

History and traditions form the bonds which, to a large extent, still hold the Moslem world together, and which can still be a potent factor in the defense of the cause of liberty and of a peaceful future of the world.

For against the brilliant background of the Islamic cultural heritage the peoples of the Middle East have an immense reservoir of spiritual strength which provides them with a stout natural barrier against atheistic materialism.

In the past the followers of Muhammad created a tremendous force of religious zeal which gave them a common ideal and a sense of unity. It also gave them great confidence in the power of their faith to hold its own against the West. Is it not too much to hope that they will now have the same confidence in holding their own against Soviet Communism?

Not long ago I thought I would jot down for my own information why Islam and Communism are incompatible:

Here they are:

Islam represents a religion—Communism is admittedly atheism.

Islam derives from God—Communism from Karl Marx.

Islam respects the dignity of the individual—Communism fosters the herd spirit.

Islam protects the family—Communism does not.

Islam recognizes private property—Communism does not and fosters class hatred.

Islam encourages a sense of independence—Communism breeds physical and spiritual slavery.

Excerpts from an address delivered by Cornelius Van H. Engert, former U. S. Minister to Afghanistan, and published by *American Friends of the Middle East*.

God is not merciful to him who is not merciful to mankind.

* * * *

No man has believed perfectly until he wish for his brother what he wishes for himself.

* * * *

When three persons are together, two of them must not whisper to each other without letting the third hear, until others are present, because it would hurt him.

The Holy Prophet

Current Topics

ISLAM IN EAST AFRICA

Islam was first brought to parts of the East African coast as early as the year 700 C.E. by political refugees from Syria. Large scale settlement took place from 975 onwards with the arrival of Arabs from Oman and the Persian Gulf. They built many coastal towns, such as Maghadishu, Lamu, Malindi, Mombasa, Kilwa, Kilimane and Sofala. They did not penetrate the wild hinterland to any marked extent, but from their intermarriage with coastal African tribes was born a Bantu-Semitic language and people called "Swahili."

A high level of civilization flourished, particularly during the period of the Zenj Empire (Zenj-i-Bar or Zanzibar, "country of the black people," a name now restricted to the island). The capital, Kilwa-Kisiwani, was in the 12th and 13th centuries a leading commercial metropolis of the Indian Ocean and an idea of its size may be gained from the fact that it boasted of three hundred mosques. The history of some of the petty states is full of interest, for instance that of Magadishu which offers an early example of an Islamic republic.

In the 16th century, the East African coast was conquered by the Portuguese. With few exceptions, the invaders behaved with intolerance and cruelty and it took the Arab and Swahili people two hundred and fifty years of intermittent warfare to expel them (except from Mozambique). After the over-throw of the Portuguese, the country was left devastated and exhausted.

Another important event was to happen before the start of European colonization proper. In the 1830's Seyyid Said, Sultan of Muscat and Oman, organized a series of navel expeditions and annexed what is now the coast of Kenya and Tanganika. This great ruler built the town of Zanzibar which he made his capital and extended his influence inland as far as the Great Lakes. Townships like Tabora and Ujiji were built and Islam took root in the interior. At his death in 1856 the African portion of his dominions was separated from Oman and passed to one of his sons. Seyyid Majid, the founder of Dares-Salam. From that period onwards, European intervention took place with increasing frequency, ostensibly to suppress the slave trade. At the end of the reign of Seyyid Barkhash, from about 1884, actual European occupation of Kenya, and Tanganyika was begun by British and German chartered companies, so that by the turn of the century Arab rule was at an end.

In 1901, Asian immigrants, both Muslim and Hindu, began to settle in substantial numbers. Merchants had long been established in Zanzibar and Mombasa and, with the opening of the Uganda railway, they extended their activities inland to Nairobi Kampala and other centres of British administration. Small traders took their wares into remoter places and townships sprang up.

Long before the first world war, the Christian missionary effort was in full swing. East Africa became covered by a network of hundreds of missions and these are expanding year by year. Financed from Britain, Europe and more recently the United States, with an army of trained workers, with open Government support and the immense prestige of Western civilization to back them, Catholic orders and Protestant societies have acquired vast tracts of land and erected in every district churches, schools, hospitals and other welfare institutions.

Their efforts have not been limited to the conversion and education of pagan Africans, but the Muslim population has also been made a target and offered material inducements of every sort to leave their faith. In Tanganyika in particular, Islam has been denounced and abused and when, in 1924, the Church Missionary Society published

a Swahili version and refutation of Holy Quran, the authorities distributed hundreds of free copies. In 1954, Tanganyika's leading Muslim chief, Kidaha Makwaia Oman, a member of the Legislative Council, became a Roman Catholic.

There are about 2,500,000 Muslims in Kenya, Uganda and Tanganyika, out of a total population of twenty million. A solution to their religious, social, economic, educational and political problems is complicated by their lack of unity and cohesion. They consist of many races—speaking different languages—Africans, Asians, Arabs, Somalis, Sudanese. They belong to many sects. While they all vaguely feel the underlying spirit of Islamic unity the bond does not assume practical shape and in their daily lives the various groups have little in common and few contacts with one another, except in the case of Arabs and Swahilis. The creation of a feeling of solidarity, the realization that (whatever their differences) they belong to the same "ummah," the awareness of common interest and a common destiny are essential conditions for future progress, if not survival.

Of all the factors contributing to Muslim weakness, backwardness in the educational field is without doubt the major one. From the early days Christian missions have realized that the key to success could not rest on bare theology, but in moulding their converts to their way of life in schools at various levels and preparing them to occupy later leading roles in African society, Muslim education in East Africa is deficient both on the religious and secular sides, the first affecting faith and ideology, the second the economic and political strength of the community. Thus there are few leaders ideologically equipped to give Muslims a lead while out of the masses few men rise to high positions in commerce, industry, the professions or public life.

The Light, Lahore, Pakistan (June 24, 1956).

BOOK REVIEWS

An Introduction to World Politics. (Third Edition) W. Friedmann. 1956. New York. St. Martin's Press. 454 pages. Price \$5.00.

This handy book has been written with a view to show the inter-relation of international problems of our times. Since the end of the last 'hot' war, the world has been going through a 'cold' war which has engulfed the whole universe. No country can claim to be immune from its effects.

The first edition of this work, which appeared in 1951, was based upon the recognition of this fact but it also emphasized the other factors dominating the world politics. In this third edition, the writer maintains that the situation has not materially changed since 1951. However, there has been recently an open admission by the major Powers in both camps that the present state of nuclear progress makes it possible for either side to destroy the other beyond recovery. Dr. Friedmann concludes, therefore, that a major war, for the first time in history, has been eliminated to serve as a practical means of politics. The net result of that, of course, is an intensification of efforts on the part of both sides to extend their spheres of influence all over the world, in general, and in the Middle East and South Asia, in particular.

Dr. Friedmann's book deals with nationalism and supernational movements of our times and discusses the world-wide power conflict. It explains the importance of the British Commonwealth in world affairs and discusses the revolt of Asia against colonialism.

In general, the author has kept the main text of the book free from footnotes, figures and quotations. At the end, however, he has provided the reader with extensive appendices including a note on the international status of China, some vital statistics and texts of such documents as related provisions of United Nations' Charter, Pacific Charter and several treaties. The author has also given a suggested reading list for each chapter of the book.

Muhammad at Medina. W. Montgomery Watt. 1956. New York Oxford University Press. 418 pages. Price \$6.75.

Muhammad at Medina is second part of the work started by Dr. W. Montgomery Watt on the life of the Holy Prophet Muhammad and is just as important in its contents as its predecessor, *Muhammad at Mecca*, perhaps more. The study is intended to include "sociological investigations" in the origins of Islamic community.

Unlike many other scholars in this field, Dr. Watt has made an attempt to tap the original sources in his research. He has formulated his conclusions upon the basis of information which he has selected from the Quran, *Hadith* and books of *Sirat*. This, of course, does not mean that we do not take issue with him on several of his views.

It is hard to share his views, for example, in his statement that it were the Muslims who took the offensive against the Meccans. One can reach this conclusion only by completely ignoring the whole mass of information leading to the other direction. This much is universally accepted by all scholars that the Muslims migrated to Medina from Mecca after having suffered torture and persecution for many long years. The Qureish did not leave any stones unturned to extinguish the flame of Islam. The Holy Prophet left Mecca with the utmost reluctance and only after life had been made absolutely unbearable for him and his small band of followers. The numbers of the Muslims remained relatively small until the last few years of the Prophet's life. At the first major battle between the Muslims and the Qureish, fought in the outskirts of Medina, the Muslims numbered only one third of their enemies. All these things should lead one to conclude that it would have been very unwise of the Muslims to look forward to initiate an offensive.

The fact is that the Qureish could never have, and never did, given up their efforts to uproot Islam from Arabia even after the Prophet's migration. Medina was on the way of the Qureish between Mecca and Syria. The Meccan people, being tradesmen, usually ran caravans between Mecca and the north. With a feeling of extreme humiliation and displeasure they felt on Muhammad's safe escape from their hands, they were ready to do everything possible to make life for him in Medina unbearable. Their caravans were not only instigating the tribes around Medina against the Prophet but were openly seeking their help.

The Holy Prophet's first objective, naturally, was to safeguard the small community of the Muslims against the coming danger. This he achieved by putting into effect several schemes. Firstly, he began to make alliances with the neighboring tribes in order to bring peace and security to the territory around Medina. Secondly, he sent small reconnaissance parties to keep informed of the activities of the Qureish and their allies. Thirdly the Prophet had to make sure that the Muslims left in Mecca and its outskirts, who could not find it possible to migrate because of the fear of their lives, would have a chance to save themselves from the ever-lurking danger by joining the Muslim expeditionary parties sent in the vicinity for this purpose. The Quran specifically points to the miserable plight of such weak and helpless people who were continually looking forward and praying, "O our Lord, take us out of this town, whose people are oppressors, and make for us some friends from Thyself, and make for us from Thyself some helper." (4:76)

Fourthly, the Prophet started to check the traffic of the caravans of Qureish. This was advisable for many reasons. It were these caravans which were instigating hatred and enmity between the Muslims and other people living near Medina. These caravans were always well-equipped and, therefore, constituted a potential danger to the security of the Muslims. Then the main source of the Qureish to provide themselves with arms was, of course, through these caravans. It was only logical and proper, therefore, that the Prophet, like a far-sighted leader, should stop this traffic which was the major source of the Qureish to equip themselves for the ultimate extinction of the Muslims. To deny this right to the Prophet, or to label it as taking an offensive, would be equivalent of leaving the Muslims at the mercy of their enemies. It would have resulted only in a denial of all possible means of safeguarding their lives, a right enjoyed and recognized by all civilized nations of our times.

As we have said earlier, such differences of opinion with the author should not detract the reader from the importance of this scholarly work. In general, Dr. Watt has taken care in the use of his sources and has been sympathetic and fair in his evaluation. Like some other Western scholars he does not attribute the success of Islam wholly to the outward circumstances. His investigations lead him to conclude that through Muhammad the Arab world was given an ideological framework within which the resolution of its social tensions became possible. He acknowledges the unique wisdom of the Prophet as a statesman. He feels that it was only with Muhammad's far-sightedness and his social reforms that the Muslim community was so firmly established. He also pays tribute to the Prophet for his skill and tact as an administrator and his wisdom in the choice of men to whom he delegated administrative details.

Dr. Watt regards the whole of Prophet Muhammad's work as the building on religious foundations of a political, social and economic system. He takes note of the profound and far-reaching reorganization of the structure of society brought about by the Prophet. He feels that in the structure of Islamic society both individualism and communalism have a part. The kinship group remains important for social and administrative purposes, but in religious sphere Islam replaces the clan and tribe membership by membership in an Islam community.

At the end of the book Dr. Watt has given such valuable data as the list of expeditions and dates, slaves freed by Muslims, Prophet's letters to the princes and texts of selected treaties. His appendices also include brief discussions on *zakat* and *sadaqah*, and on marriages and the family in pre-Islamic times.

We find it appropriate to conclude this review with the final passage of Dr. Watt's book. He says:

The more one reflects on the history of Muhammad and of early Islam, the more one is amazed at the vastness of his achievement. Circumstances presented him with an opportunity such as few men have had, but the man was fully matched with the hour. Had it not been for his gifts as seer, statesman, and administrator and, behind these, his trust in God and firm belief that God had sent him, a notable chapter in the history of mankind would have remained unwritten. It is my hope that this study of his life may contribute to a fresh appraisal and appreciation of one of the greatest of the 'sons of Adam'.

Man's Religions. John B. Noss. 1956. New York. The Macmillan Company. 784 pages. Price \$5.90.

This book has been written with an object to provide an introduction to the world's religions primarily for use in teaching comparative religions in the colleges. Among the religions included are Hinduism, Jainism, Buddhism, Taoism, Confucianism, Shintoism, Zoroastrianism, Judaism, Christianity and Islam. Each chapter is followed by a brief list of books recommended for further reading.

The author has succeeded in applying considerable degree of objectivity in the presentation of different religions although his partial attitude and devotion to Christianity is quite noticeable. For that one may have to forgive the author to some extent. But, on the other hand, it is impossible to share such statements with Dr. Noss as the association of the spread of Islam with "terrible accompaniment of fire and sword." Christian history is just as much strewn with blood and violence as that of some other major faiths of the world. It is not fair, therefore, to pick up at Islam with this remark. One has only to look at the peaceful teachings of Islam and its immense contribution toward the establishment of peace and harmony among mankind.

Dr. Noss take cognizance of the simplicity and clarity of the teachings of Islam, however. He mentions how Prophet Muhammad felt disturbed by incessant quarreling in his people and with their idolatrous polytheism and animism, with the immorality, drinking, gambling and customs like the burial alive of unwanted infant daughters. He also notes that the differences arising among various Muslim sects, were in no way marked by consciousness of departing from what the Prophet had said but only by different interpretations, as is the case with some other faiths. On the other hand, the author finds that through the records of the Christian gospels runs the unseen division between what is from Jesus and what is about or concerning Jesus. He notices the wide difference of interpretation among the Christian scholars in separating the material that authentically reveals the historical Jesus from the material that reflects the growing Christology of the early Christians.

Dr. Noss is, however, guilty of some very grave errors in his presentation of Islam. He, for example, says that the *suras* of the Holy Quran revealed in the last years of the Prophet's life imply that men have no freedom of the will at all, "since Allah wills all". This interpretation is farthest thing from the teachings and spirit of the Holy Quran. At another place he says that Muhammad is understood to have performed no miracles. This is certainly not the way the Muslims believe. He also comments that according to the Muslim conception the devil is an angel who fell through pride and is now the ruler of Hell. No such thing is implied or mentioned in the Holy Quran.

The author is rather poorly informed about the status of the Ahmadiyya Movement among the present day Muslims. It is true that some Muslims consider the Ahmadies to be outside the pale of Islam. But such extremists consider almost every Muslim belonging to a sect other than theirs as disbelievers. It will be an error on the part of the author to generalize from any statements of such extremists and conclude that the Qadiani Ahmadies are "all but outside the Moslem community." And if such a statement was true, then the author should have noted that the other Muslims do not make any material distinction between the Lahore group or the Qadian group. His observation, therefore, that the Lahore group is "devotedly Moslem in character" while the Qadiani branch is "consciously syncretist" belies the facts.

Dr. Noss's work, however, provides a vast amount of material about all major faiths of the world which can be of great value to the students and laymen alike.

The Koran Interpreted. Two Volumes. A. J. Arberry. New York. 1956. The Macmillan Company. 350 and 367 pages. Price \$10.50.

Not until recently did the Holy Quran start receiving a more sympathetic study from the Western scholars. Earlier translations of the holy book of Islam were made into European languages with expressed hostile intentions. An English translation, for example, was published in 1649 for the satisfaction of all that desire to look into "the Turkish Vanities". It contained a short biography of the Holy Prophet Muhammad introduced as "the Prophet of the Turks and author of the Alcoran".

Such translations and other literature published in the period of the Crusades has left a deep scar on the Muslim-Christian relationship. Since the motives behind such literature were not to bring a better and fair understanding but to strengthen the Crusades against the Muslims, all kinds of distortions against Islam and Prophet Muhammad were freely used. It is tragic to see how deeply the literature on Islam, published in our times by the West, has been influenced by the propaganda waged against Islam through the Crusade period.

It is gratifying, however, to see that this trend has fortunately undergone a radical change. Since the earlier translations there have been numerous extremely encouraging attempts on the part of serious-minded Western scholars to understand and appreciate Islam fairly and objectively. In spite of some previous mistakes such translations of the Quran as done by Bell, Palmer and Rodwell can claim an outstanding place in the English literature on Islam.

The scholars, in general, and the Muslims, in particular, owe their deep gratitude to Dr. A. J. Arberry for having presented to the world a rendering of the Quran in English with some unique features. Dr. Arberry, presently at Cambridge University, has had life-long relations with the Muslim world. Thus he had a wonderful opportunity to acquire a deep knowledge of the Islamic literature. With this scholarly background he has presented to the world his outstanding work.

The author is careful not to call his work a "translation" of the Holy Quran. Out of his deep respect for the Quran, he feels that no translation of this Book is possible. It may, however, be interpreted. And, here we have *his* interpretation. He says that no Holy Scripture can be fairly presented by one who disbelieves in its inspiration and its message. Dr. Arberry, therefore, "interprets" the Holy Quran rendering it into English almost literally. He has made the bold attempt to give this translation some spirit of its immitable symphony. He gives special attention to the system in which the verses of the *Suras* have been divided in the Quran because he feels that these verses represent rhetorical units, terminated and connected together by a rhyming word. Dr. Arberry has indicated these terminations and connections by rounding off each succession of loose rhythms with a shorter line. This is the method he has adopted in interpreting narrative, argumentative and legislative passages. Wherever he feels a "sudden outburst of sharp rhetoric or shapely lyric" interposed between "leisurely passages", he has attempted to indicate these changes in similar moods and tempo by making variations in his own rhythmical patterns. He finds it necessary for the literary structure of the Quran because according to him, "each *Sura* is a rhapsody composed of whole or fragmentary *leitmotive*."

Thus this valuable interpretation of the Holy Quran stands out as a new, bold, sympathetic and deeply reverential piece of literary work from the pen of a distinguished scholar.

The Gandhi Reader: A Source Book of His Life and Writings. Edited by Homer A. Jack. Bloomington, Indiana. 1956. Indiana University Press. 532 pages. Price \$7.50.

Mahatma Gandhi is truly one of the greatest men of our age. He played a most important role in the fight for independence of the 400 million people

of the sub-continent of India. In this struggle, he is considered to have developed a philosophy which has been studied and commented upon by innumerable writers. While many millions of Hindus considered him to be the very incarnation of God on this earth, others found and criticized apparent inconsistencies in his political behaviour. Many Western people have given him a rank equal to Jesus, others have felt that he used his religious philosophy only to further his political interests. The Muslims of the sub-continent, while fully appreciative of his very valuable part in this fight for freedom, have generally felt that he was always primarily interested in the welfare of the Hindus.

Gandhi remains to be a great genius and a great leader of his times, although a controversial figure. His life presents an interesting study. Dr. Homer A. Jack, a devoted admirer of this great man, has compiled in this work, *the Gandhi Reader*, significant writings about, and by, Mr. Gandhi. This is no mean task, for, the writings about him cover a very wide range. Such great men as Einstein, Nehru, Tagore and Louis Fischer have written about him. Gandhi himself did not write many books but from his pen continually flowed a stream of editorials, letters and addresses. *The Gandhi Reader* presents selections from his writings as well as from such personalities as C. F. Andrews, Qaid-i-Azam Jinnah, Vincent Shean and Lord Linlithgow besides those already named above. It also includes writings from other religious and political Indian leaders like Patel, Shastri, Rajendra Prasad and Vinoba Bhave.

Dr. Jack has divided his work in three parts. The first part covers the period between 1869 to 1914 dealing with the early years of Gandhi's life, his stay in Africa and the beginnings of the Home Rule campaign. The second period takes the reader up to 1931 which was a crucial period in the fight for freedom. The last period concludes the book with his death in 1948. This may be the most valuable part of the books for the important events which it covers not only in Indian politics but also in the world. It was in this period that the fight for independence was won and within a short time after that, Mahatma Gandhi was murdered by one of his co-religionists.

The Gandhi Reader, presents a very enlightening work on Gandhi compiled by a sincere and devoted student of his life and philosophy. It also furnishes valuable material for the study of the Indian politics during a very crucial period.

A History of Turkey: From Empire to Republic. M. Phillips Price. 1956. New York. The Macmillan Company. 224 pages. Price \$4.50.

Turkey has held a position of great importance both in the time of the Sultans and in the present. The great Ottoman Empire at one time wielded its

influence over the entire Muslim world to such an extent that the Turkish Sultans were generally entitled as *Khalifatul Muslimin*. During the last century, Turkey declined to its lowest ebb. The Ottoman Empire was badly disintegrated. This was the period when Turkey used to be called as "the sick man of Europe."

But after the first World War, she made a most amazing recovery to come back to its position of strength and importance. Today the Turks form the most reliable bulwark of the Western democracy in the Middle East. Their government has proved to be the most stable one in the whole Middle East region. The accomplishments of this country in modernizing the nation are equally significant.

The North Atlantic Treaty and the Baghdad Pact have added to the significance and strategic position of Turkey. Particularly, the latter has firmly and positively proven what position Turkey prefers to take in the struggle between Communism and Democracy.

M. Phillips Price, member of the British Parliament, knows Turkey intimately. He has been to many parts of the country since 1912. Besides he has a working knowledge of the Turkish language. To this valuable background, he has added the information he collected from the scattered material available on the history of this region.

The book describes how Russia has advanced her frontiers, both geographically and ideologically, in Asia, and how Turkey has resisted the Russian influence. In the first part it gives an account of the spread of Islam in the eleventh century and a brief history of the rise and decline of the Ottoman Empire. In the second part, Mr. Price discusses the Turkish revolution and in the third, he describes the political and judicial systems of modern Turkey, her foreign policy, her industry, commerce and finance and the major problems which the country faces at present. The book contains thirteen illustrations and a map of Turkey.

A History of Turkey is of great value to both the scholar and layman interested in getting a better knowledge of this extremely strategic and important part of the world.

The Muslim Sunrise

A quarterly magazine of the faith of Islam founded by Dr. Mufti Muhammad Sadiq and published by The Ahmadiyya Movement in Islam, Inc., 2141 Leroy Place, N. W., Washington, D. C. Editor: Khalil Ahmad Nasir.

Subscription rates: Annual \$1.50 (Foreign 12 Shillings, India and Pakistan Rs. 7/-) Single Copy 40 cents.

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